of lively interest to them. The reports on the whole were very good. Some presidents had entered into a detailed account of the state of their branches, as to the number and condition of the priesthood and members, etc. Others had not done so. With the exception of some that were not sufficiently detailed, the reports were very good. The brethren who had spoken should not feel afraid, but speak with assurance, as they had the truth. He hoped the Saints would be alive to their duties, paying their tithing, and otherwise sustaining the work. It could not be conducted without means.

Singing. Prayer by Elder John C. Schofield.

2.30 p.m.

Singing. Prayer by Elder G. Openshaw. Singing.

The Sacrament was administered by Elders O. F. Hunter and J. Schofield.

The authorities of the Church were presented by President Rider and unanimously sustained by the Conference.

Brother Savage said it was something new to find himself in England. The people before him no doubt were of various shades of opinion. Some among them perhaps knew little or nothing about us as a people, only by newspaper reports. But the majority had an experience in the Church of which he was a member. It had been some time since he had preached the first principles of the Gospel, but he could say he had something which got brighter by the using. The more we tried to live our religion, the more light and knowledge we received. He had found nothing wrong with the principles as taught by the Latter-day Saints. When on the way to Utah, in 1860, he had his head filled with all sorts of rumors of the wrong-doings of the "Mormons," but found, by experience, that these tales were without truth or foundation. He had been taught by the elders that he must practise the principles of right if he wanted to enjoy his religion. This he had found correct. Some people went to Utah expecting to find everything exactly satisfactory, and all their wants supplied. This was a mistake. He advised the Saints to make up their minds to put up with whatever came along, for if we gained the whole world and lost our own soul what would it profit us? We were laughed at because we were "Mormons," but he did not care who laughed at him. He knew he would have the laugh at the scoffers some day, if they did not repent. All were free to go to and come from Utah, and their was no one to prevent them. He advised the Saints to live their religion. Not a Sunday religion, but an everyday religion. When we emerged from the waters of baptism, we were identified with a work which would raise us to a higher condition. He prayed God to bless and prosper the Saints.

Brother Ottinger said when brethren were called to address the people they were mainly desirous of speaking on spiritual things. But the Latter-day Saints believed in a temporal as well as a spiritual kingdom. He had come on a visit to England, to see the land he had read and heard so much about; a land he had often wished to see. He landed last Friday in Liverpool, and in that time had seen enough wickedness and poverty to last him a long time. Some people wondered how the Saints could be induced to leave old England the land of their birth, but he could see no cause for amazement from any standpoint. In this country there were three classes of people: The upper class, who were generally rotten to the foundation; the lower class, who were sunk in deepest poverty; and the middle class, who seem to be the prop of the nation. He showed the difference between this country and Utah. If a man were out of work in this country he had nothing to depend on nor to look forward to; but in Utah, if faithful, he had an opportunity of raising himself in the social scale. He advised the Saints to gather as soon as possible.

Elder Francis Cope felt thankful to meet the Saints, and others who were present. Strangers would no doubt want to know something about our principles. The elders had come to teach the people the Gospel, which was the power of God unto salvation, to every one that believed. As an-

ciently, the people were required to repent of their sins and be baptized for the remission of the same. We believed in the Bible, and if we obeyed the principles contained therein we would be saved. There were many faiths. Which of them was right? Our Savior said, "Go ye into all the world and preach the Gospel. He that believeth and is baptized shall be saved." We not only believed but obeyed. It was necessary to obey these principles before we could be saved. He knew for himself he was engaged in the work of God. The obedient also received the Holy Ghost after baptism, which taught them things past, present and to come. He quoted from the 2nd chap. of the Acts, the first sermon of Peter after being endowed with power from on High. It certainly showed the primitive plan of salvation. Had the different sects of the present day those principles? No, they had not. They said they were no longer needed. But God had not said so. They were to continue in the Church, being a part of the everlasting Gospel. Like the Former-day Saints, the Latter-day Saints had to bear all kinds of persecution for the Gospel's sake. He bore his testimony to the truth of the latter-day work.

Singing. Prayer by Elder Wardle.

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6 p. m.

Singing. Prayer by Elder Margetts. Singing.

Elder John Nicholson delivered a discourse, clearly explanatory of the first principles of the doctrine of Christ and the absolute necessity of obedience thereto, in order to secure admission to or salvation in the kingdom of God. He showed the necessity of the disciples of Christ possessing the Holy Ghost, which he explained was a spirit of revelation, and that the Church having this gift, had, as a consequence, the things of God revealed to it. He bore testimony that the Holy Ghost had manifested to him that he was identified with the work of God.

President Budge said he was well satisfied with the instructions which had been given. The Spirit of God had been with both speakers and hearers. He felt sure that both the Saints and those who were not of us who had come in to hear us would be satisfied. It was impossible to explain all the principles of our faith in one discourse. We Latter-day Saints teach the way of life and salvation, in the self-same way as taught by Jesus and his apostles; the same doctrine, the same ordinances, and the same blessings followed the believers. It was by first hearing that we had been made partakers of the blessings of the Gospel. By the power of God men had been raised up to officiate in the ordinances of the plan of salvation. He bore testimony to the truth of the Gospel, and asked those who did not now believe to investigate our principles. He prayed God to bless the Saints that they might soon be gathered to Zion.

Singing. Benediction by President Budge.

The meetings were well attended and a good spirit prevailed.

S. W. R. Brown, Clerk.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

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REPENTANCE AND REFORMATION.

BY ELDER GEORGE REYNOLDS.

—o—

The true essence of repentance is amendment of life. That which is less than this is ineffectual. By this may a man know that he has truly repented, in that he forsakes the evils for the commission of which he claims to be sorry. A godly sorrow worketh repentance, but sorrow alone is not repentance. Repentance, like faith, is shown by corresponding works; as we show our faith by our works, in like manner we make manifest our repentance. As faith without works is dead, so also repentance without works is incomplete and inoperative.

No repentance is sincere that does not seek to make restitution and reparation for past injuries inflicted. Such a state of feeling is as necessary as the determination, by the help of the Lord, to cease to do evil and learn to do well. That sorrow which begins and ends in talk or tears does not carry us far towards the gates of heaven. Restitution for the past, and reformation in the present and future, are the unmistakable signs of genuine, acceptable repentance.

Some sinners are sorry when their sins are found out; such sorrow has nothing of the nature of true repentance in its composition; it is developed simply by the dread of consequences and the fear of punishment. Akin to this is that repentance which has its origin in the desire to escape the torments of the damned. This kind of, so-called, sorrow for sin, generally results in the being who possesses it committing all the little wrongs that he fancies he can perpetrate with impunity, and doing just as little good as he imagines it is possible for him to perform, and yet secure the blessings of salvation. His is the sentiment of the craven who has pleasure in sin, yet fears its results. Genuine repentance is altogether different. It is born of love for righteousness and abhorrence of iniquity, coupled with a fervent desire to serve that Holy Being who has made salvation accessible to all his creatures. Because our Savior loved righteousness and hated iniquity, he was anointed with the oil of gladness above his fellows.

True repentance must be sanctified

by the grace of God. Beings clothed in mortality, are too apt, without this divine assistance, to bring forth fruit meet for repentance. Their repentance is too often one that needs to be repented of. They sin and repent, and sin and repent again, beset by their weaknesses and tempted of the Devil. But Divine aid is promised to all, that man's mortal life may not be spent in the eternal round of doing and undoing, sinning and sorrowing, trying and failing. The promise thereof is, however, conditional upon obedience; obedience to the first ordinances of the gospel of Christ from those who are not as yet members of His Church, and continued obedience to every law of Heaven from those who have taken upon them His all-saving name.

For our present purpose, sins may be divided into two classes, those that are only recognized by the law of God, and those of which the laws of men take cognizance and, in so doing, constitute them crimes. It must be evident to every thinking mind, from the diverse and often opposing laws, to be found on the statute books of the various nations, and the diversified actions that different peoples recognize as criminal, that human law is more a matter of expediency than of exact justice, and that many crimes are not so much evils in and of themselves as infractions of the traditions, habits or sentiments of the governing powers, be the powers of government vested in one man or many. It thus often happens that the laws of God and men conflict, and very natnrally this is more especially the case when the wicked bear rule. The more corsupt and the more ignorant the lawmakers, the greater are the probabilities that the laws will be unwise, unjust and unmerciful; and when such laws are executed by tyrants, political partizans or religious bigots, they become the instruments of appalling injustice and incalculable wrong. It may be well said that when such conditions exist, "Man's inhumanity to man makes countless thousands mourn."

Man, in his attempts to punish the transgressor, can only recognize actions because motives are beyond his reach. It thus happens that those evils for which man punishes his brother, are those made manifest by overt acts. As acts are sometimes the result of accident and not of intent, it comes to pass that man's law, however well guarded, is often very unjust, as the intent or accident cannot oft-times be proved. But the law of the Lord is perfect. It deals with the intents of men's hearts, and the motives that prompt them to action; and as the great Lawgiver is filled with all wisdom and knowledge, His judgments are just; no writs of error can be taken from His court. And thus it happens that many actions lauded and praised by men, are condemned by the All-seeing One, as the motives that impelled the act were impure and unrighteous. As he often overrules the designs of the wicked for His glory and the well-being of His children, it is evident that those who are the instruments in His hands of accomplishing the unintended good, will be awarded not for the good accomplished, but for the evil intended.

Though the sins of which the law of God alone takes cognizance are sins of the heart, they are as deadly in their results as those which men punish; in fact, more so. Sin is conceived in the heart, the overt act is but the manifestation of the sin. All men are not criminals, but all men are sinners. The sins of pride, unbelief, covetousness, lust and avarice, are damning the nations of modern Christendom, but they are seldom reached by human law; some of them are entirely unrecognized thereby, and necessarily so, as for instance, should the attempt to regulate belief be made, it naturally degenerates into religious persecution. Unbelief is a sin against the Great Creator, with which human legislation has no business; it is the duty of those properly commissioned to represent that Creator—His holy priesthood—to move in the matter, and take such action as the law of God provides.

The work of the true statesman is the salvation of society, too often degraded, in our days, to the preservation of party. The party and its interests—call it republican or legitimist, liberal or conservative, radical or

democratic—grow into more importance than the welfare of the whole nation; and disregard of party calls and party requirements becomes a sin, more heinous than treason to the State. Under such circumstances it is not wonderful that laws are made unadapted to the necessities of the people, and inflicting punishments entirely inconsistent with the nature of the crime. The reformation of the wrong-doer, and the preservation of society are, or ought to be, the true purposes of the punishments inflicted by the laws of men. That ill-regulated punishment that only confines man within prison walls for a stated period—long or short—without any effort for his good, falls far short of the accomplishment of either purpose. It almost universally makes bad men worse, enables them to learn fresh lessons in crime from greater adepts in criminal arts, and turns them loose at the expiration of their sentence better prepared to prey upon society than before. This method is at entire variance with the economy of God. His punishments all tend to reformation where reformation is possible, and forgiveness and pardon follow true repentance. When His punishment is completed, the sufferer is chastened by its infliction, and prepared to receive the rich blessings our Heavenly Father has then to bestow. For example, Noah preached righteousness to the ante-diluvians for many a score of years, but they hardened their hearts so continually, that their destruction in the flesh became the only remedy which mercy and justice could accept. Yet, after His crucifixion, the Savior carried the glad tidings of salvation to the prison-house where these same ante-diluvians were confined, and to them was again accorded the opportunity of receiving its holy principles, and becoming partakers of its saving powers.

The Prophet Joseph Smith was wiser than his generation in these matters as in all other departments of world-saving knowledge. The spirit of revelation filled him with the wisdom of true statesmanship. His "Views of the Power and Policy of the Government of the United States," are full of godlike suggestions, some of which, regarding prison discipline have been since practically adopted by some of the nations of Christendom. Other suggestions, if they had been listened to and acted upon, would have already saved the world hetacombs of slain and millions of treasure, and the end thereof is not yet. Discerning the tendency of modern civilized jurisprudence to follow the pharasaical practice of straining for gnats and swallowing camels, he pertinently writes: "My cogitations, like Daniel's, have for a long time troubled me when I viewed the condition of men throughout the world and more especially in this boasted realm, where the Declaration of Independence holds these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness, but at the same time some two or three millions of people are held as slaves for life, because the spirit of them is covered with a darker skin than ours; and hundreds of our own kindred, for an infraction or supposed infraction, of some overwise statute, have to be incarcerated in dungeon glooms or suffer the more moral penitentiary gravitation of mercy in a nutshell, whilst the duelist, the debauchee and the defaulter for millions and other criminals, take the uppermost room at feasts, or, like the bird of passage, find a more congenial clime by flight.

"The wisdom which ought to characterize the freest, wisest and most noble nation of the nineteenth century should, like the sun in its meridian splendor,—warm every object beneath its rays; and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free, for the best of books says, "God hath made of one blood all nations of men for to dwell on all the face of the earth."

Further on he continues: "Advise your legislators, when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be

taught more wisdom and more virtue, and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of men as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. Imprisonment for debts is a meaner practice than the savage tolerates, with all his ferocity. *Amor vencit omnia* (Love conquers all)."

Here we have, in a nutshell, the true policy that should actuate the earth towards their erring fellow men. Such a course alone will reform the criminal and purify society. And so far as the Lord is concerned he has told us through his servant Joseph in these last days, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remembereth them no more. By this ye may know if a man repenteth of his sins. Behold he will confess them and forsake them." (Doc. and Cov. page 203.)

CORRESPONDENÇE.

PRESIDENT BUDGE IN THE CONFERENCES—INTERESTING REMINISCENCES.

Dundee, Sept. 13th, 1879.

Elder John Nicholson.

Dear Brother,—After leaving you at Lime Street Station, Liverpool, on the morning of Wednesday, the 10th, I proceeded to the border town of Carlisle, which I reached at half-past 1 p.m. The ride was pleasant, but the prospects for harvest, as seen in the appearance of the grain, cut or yet standing in the fields, is certainly not flattering. The continuous rains have laid much of the growing crop, and what is cut is subjected to the bad effects of the almost ever coming showers.

On the celebrated old town of Carlisle coming in view, I noticed some old buildings and landmarks first seen by me in the spring of 1851, on my arrival here at that time to commence the life of a missionary. How many changes I have seen since that time, and how many circumstances I have passed through, but never have had reason to doubt the divinity of the work of God, revealed through Joseph Smith, the latter-day prophet. I was called into the missionary field by Elder George B. Wallace, and stationed in the town of Workington, in the Carlisle Conference. There were five of us, all young missionaries, sent into this conference about the same time. But three could not endure the discouragements and hardships of the labors, and returned home. It was a hard experience among a dull and stiff-necked people, and we had no Saints to visit until we baptized them. At first I preached the Gospel in the streets to nightly diminished congregations; for as I became known my congregations became less. Who in that quiet, religious town of Workington, under the dominion of the priests, would be seen, even at a distance, listening to a "Mormon?" I next commenced a systematic distribution of tracts, taking street after street, without missing a house. This led to many refusals, insults, and conversations, which latter were always profitable, at least to me, and finally I found a few of the honest-in-heart who embraced the Gospel. This was a source of great joy to me, but who can express the trials, inward and outward, of a young missionary in a strange country, without friends, even when firm and steadfast in the faith, and determined to do the will of his Father who is in Heaven? It will hereafter be said of some who lived in Workington, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in," and they shall have their reward.

I arrived at Hawick early in the evening, and lodged with a family of believing friends. I spent Thursday with friends in Edinburgh. On Friday (yesterday) I came to this

place, and was met at the station by President Watson and Elder Kippen, and, with them, attended an interesting meeting last night. We had a full turn-out of Saints, and some very attentive strangers. In an hour we leave for Aberdeen, where a conference will be held to-morrow.

Your Brother,
WILLIAM BUDGE.

THE CONFERENCE AT ABERDEEN—GOOD MEETINGS AND PLEASANT TIME GENERALLY.

Aberdeen, Sept. 16th, 1879.

Elder John Nicholson.

Dear Brother,—When I arrived here, in company with President Andrew Watson and Elder James Kippen, on Saturday, we were met by Elders Andrew Ferguson, William Robertson and George Meldrum, the latter being on his way South, from the Shetland Islands, where he has diligently preached the Gospel to many of the inhabitants. Our meeting on this occasion was a joyful one, as we had looked forward to the Conference here as a time of reunion and instruction for Saints and others. There is but a small branch of the Church here, but as a spirit of inquiry is manifested in regard to the doctrines of the Church, the brethren concluded that meetings held in this part of the Dundee Conference would be a great help in placing the principles of the Gospel before the people, and the result sustains the wisdom of that decision. We had a number of strangers in the morning, more in the afternoon, and the Hall was pretty well filled in the evening, the Saints also attending all day.

At five p. m. we also held two open-air meetings at different public places; it therefore might be said at the close of the evening service that we had used the day to the best advantage in endeavoring to do our duty. I was pleased to notice that a number of our visiting friends brought their Bibles with them, and carefully followed the quotations made by the speakers. Such action is generally an evidence of sincerity, and of a determination to form a judgment with care. Although the meetings were not as large as we generally see at conferences, I have seldom seen more attentive audiences, and we trust that the words spoken during the day by the elders will produce good fruit abundantly, for truly the Spirit of our Heavenly Father was with us. On Monday we visited some of the notable places in and about the "Granite City," and, in the evening, attended a social party, made up of Saints, and a few friends, where songs, recitations and good words were given, to the satisfaction of all, and at times between we were served with fruit and other good things.

I will not forget the kindness of the Saints here, who fully succeeded in making us feel so much at home among them and who seemed so well satisfied with the pleasure they were the means of imparting.

I had the satisfaction of witnessing two baptisms, by Elder Robertson, in the sea, on Saturday evening.

Your Brother,
WM. BUDGE.

SAINTS ON THE OCEAN.

Off Queenstown, S. S. *Wyoming*,
Sept. 7th, 1879.

President Wm. Budge.

Dear Brother,—After bidding you and the rest of the brethren "good-bye," we proceeded to more fully organize. We have divided the Company into ten wards, with a president over each, to look to their wants, so far as practicable, both spiritual and temporal. We have appointed Elder John Larsson, for the Scandinavians, and Elder William England, for the British, captains of the guard. With the exception of sea-sickness, all are quite well. We had no difficulties of any moment after leaving Liverpool. Every thing works like a charm. The weather is very fine. We all join in love to yourself and the brethren in the office.

Your Brethren in the Gospel,
N. C. FLYGARE, President.
THOMAS CHILD, R. NIELSEN } Counselors.
JOHN C. SCHOFIELD, Clerk.

EMIGRATION.—BAPTISMS.

Burton-on-Trent, Sept. 6th, 1879.

President Wm. Budge.

Dear Brother,—Last Sunday was a day that will long be remembered by the people of Sheepshed, especially the Saints. Our meeting house was filled in the afternoon, and crowded at night. Brother Hayes, the president of the branch and Brother Newbold, about to emigrate, bore faithful testimonies to the great latter-day work. They rejoiced that the Lord had opened the way that they could obey his commands to go out of "Babylon." I spoke for about forty minutes, the Holy Spirit resting upon me and giving me great liberty. I promised to speak to them on the history of Utah and her people at some other time. The Whitwick Saints met with us, helping in the singing and otherwise. On Tuesday night the room was more crowded than before and another good time was enjoyed.

On Friday morning the streets were lined with people anxious to see and say good-bye to Brother Hayes and others about to emigrate. Thirty have left this District to go by the vessel which was to sail to-day.

Six have been baptized since my last letter to you and two more are ready.

Your brother in the Gospel,

EDWARD CLIFF.

Campbeltown, Scotland,
Sept. 11th, 1879.

President Wm. Budge.

Dear Brother,—I started north on the last of July, going nearly 200 miles. I visited Brother McKenzie, near Oban. He was glad to see me and I spent a very profitable time with him. He is of long standing in the Church and firm in the faith. I think he will try to go to Zion next season, if things go right with him. I had an opportunity of speaking to a great many persons concerning the Gospel, but they are very careless on the subject. The imagine they are all saved already and have all the Gospel they need. I went to Ross Shire and visited two of our people there. They were also glad to see me, but keep very still, and do not tell any person that they are members of our Church, for the people there are very much against the truth. I went from there to Skye, where I got acquainted with two school teachers. They seemed interested and they promised they would send for some of our books and investigate, saying if they were found out doing this they would be discharged as teachers. I gave them some tracts and explained the Gospel to them. I have been trying to sow the Gospel seed. I returned here on the 28th of August. I traveled back a considerable portion on the way on foot. I lately baptized one lady in this part.

Your Brother in the Gospel,

PETER REID.

BAPTISMS WITH PROSPECTS FOR OTHERS.

New Whittington,
Sept. 12th, 1879.

President Wm. Budge.

Dear Brother,—During the past two weeks I have had the satisfaction of baptizing two persons and have now a prospect of more in the near future. Quite a number are earnestly investigating the principles of the Gospel. Since the district meeting I have been laboring in the Chesterfield district, which embraces Barrow Hill, Stavely, New and Old Whittington, Chesterfield, New Tupton, Clay Cross, Balsover and Brimmington. Since Brother E. B. Snow left me I have been traveling alone, though I have been well supported by some of the local elders, among whom are Elders Henry Reddish, Charles Clark, Wm. Yeates and Eli Hardwicke. They manifest a willingness to go with me any distance and at any time to assist me in my out-door meetings, which I assure you is very gratifying to me. We have held a great many open-air meetings and in places where the Gospel has been preached but very little. The power of God has been made manifest to me on numerous occasions, and I feel an earnest desire to do a good work, and perform a faithful mission, so that when my labors are finished in this part of the Lord's vineyard I can look back with joy and satisfaction.

The Saints in this District are very kind to me and, as far as I can see, are a good, faithful people, trying to live the religion of Jesus Christ.

Your Brother in the Gospel,
JOSEPH GODDARD.

DETERMINATION.—The endowments of nature we cannot command, but we can cultivate those given. "My experience," remarks Sir Fowell Buxton, "is that men of great talents are apt to do nothing for want of vigour. Vigour, energy, resolution, firmness of purpose—these carry the day. Is there one whom difficulties dishearten—who bends to the storm? He will do little. Is there one who will conquer? That kind of man never fails. Let it be your first study to teach the world that you are not wood and straw—that you have some iron in you. Let men know that what you say you will do; that your decision made is final—no wavering; that, once resolved, you are not to be allured nor intimidated.

AGE AND YOUTH.—There is a dignity in age which should command respect. The inspired Book says, "The hoary head is a crown of glory," and yet old age is often spoken of slightingly, and treated disrespectfully. This is greatly to be deplored, both because the younger folks lose so much of the benefit which they might receive from the varied experiences of those who have preceded them in the painful and dangerous journey of life, and because the elder ones are deprived of the sweet companionship of those who could, if they would, do so much to brighten their waning years. There is no more harmonious helpful friendship than when the old and young walk together in loving confidence. True, the younger must be patient with the infirmities and conservatism of age, as it, in turn, needs to be tolerant with the impetuosity and enthusiasm of youth.

JUSTICE EXECUTED BY A MONKEY.—At the meeting of the American Institute Farmers' Club, Mr. Dodge related the following incident:—"A Teuton made a little fortune here not long ago in the milk business, and decided to return to Germany and enjoy it in his old home. In the ship that was bearing him homeward was a mischievous monkey. The monkey, prying around one day, found a heavy bag and ran up to the masthead with it. The German clasped his hands in despair at seeing the bag; it was his money, all in gold. The monkey in a leisurely way pulled out a piece and flung it down to the deck, when the ex-milkman gathered it up. Then the beast tossed a second piece into the sea. Thus alternately the pieces went, one into the ocean and the next into the distracted man's pocket. 'Ah,' said the ex-milkman, as he pocketed just half of what he had started with, 'it is just. One-half of that milk I have sold was milk, and the money for it comes back; the other half was water, *and half goes back to water.*'"

WILL HE SUCCEED?—In nine cases out of ten a man's life will not be a success if he does not bear burdens in childhood. If the fondness or vanity of father or mother has kept him from hard work; if another always helped him out at the end of his row; if, instead of taking his turn at the pitching off, he stowed away all the time—in short, if what was light fell to him, and what was heavy about the work to some one else; if he has been permitted to shirk, until, shirking has become a habit, unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his, as that of his weak and foolish parents. On the other hand, if a boy has been brought up to do his part, never allowed to shirk his responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands, until bearing burdens has become a matter of pride, the heavy end of the wood his choice, parents as they bid him good-bye may dismiss this fear. The elements of success are his, and at some time and in some way the world will recognize his capacity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 22, 1879.

THE EMIGRATION QUESTION.—INTERVIEW WITH THE UNITED STATES CONSUL.

—o—

We have already several times alluded to the circular recently issued by Mr. Evarts, Secretary of State, of the United States government, in reference to the proposed stoppage of the emigration of the Saints from Europe. In accordance with the official instructions it conveyed, Mr. Packard, U. S. Consul at Liverpool, on Monday, Sept. 15th, called upon Mr. George Ramsden, agent for Guion & Co., shippers, for information regarding the shipment of "Mormons" from this port to the United States. Mr. Ramsden, not being aware of President Budge's absence in the north, arranged for an interview between him and the Consul, to take place on the afternoon of September 17th. Elder Cope was also absent. However, at the time appointed Elder Nicholson, accompanied by Mr. Ramsden, called at the office of Mr. Packard, who received them quite courteously.

A conversation ensued, upon the subject which brought about the interview, the substance of which we will endeavor to present.

Con.—We would like to know how you feel with regard to any effort that may be made to stop the emigration of your people to the United States. And in the event of such an attempt, would you continue to endeavor to convey emigrants to Utah?

Elder N.—I believe I correctly represent the position of Mr. Budge, who is President of the European Mission; also the authorities in Utah generally, and indeed the whole people, and certainly my own views, in stating that we would continue our efforts to gather the Saints to Utah from every country where they become identified with the Church. Gathering together in one body is a portion of our faith. We would deem any attempt of the kind to which you allude as an endeavor to curtail us in the exercise of our rights.

Con.—It is stated that the number of your people emigrating to Utah has increased of late. Is this correct?

Elder N.—In 1876 the number of emigrants, of all ages, that left this port, was 1,184; in 1877, 1,479; in 1878, 1,864. This year the number will probably be a little short of that of 1878. The emigration for the present season is over, with the exception of one small company.

Con.—Among your people who go to Utah from Europe, do the unmarried adults or families preponderate?

Elder N.—The very large majority are families, and the great proportionate number of children is a noticeable feature with our emigrant companies.

Con.—I presume the prospect of improving their circumstances is one of the leading inducements that cause your people to go to Utah.

Mr. Ramsden.—Quite a number of them are well-to-do in this country, before leaving.

Elder N.—True, a few are in good circumstances before going to Utah, but they are largely in the minority, the majority being comparatively poor. Although religious sentiment and not the bettering of the temporal condition is the chief inducement, their circumstances are, as a rule, vastly improved.

Con.—Do you have any opinion as to whether the British government will interfere with your emigration, at the solicitation of the United States government?

Elder N.—We do not see how such a thing is practicable, the Saints being orderly and law-abiding. There is no law in this kingdom that we are aware of, by which "Mormons" could be prevented from leaving British ports. Besides it is contrary to the genius of this government, to say nothing of such an obstructive movement being contrary to republican institutions, such as those of the United States. The *Times* and other leading journals of this country state that this government cannot interfere.

Con.—The object of the government in the premises is, of course, to stamp out polygamy, by enforcing the law in that regard. There is no doubt of their determination and ability to do this. The solving of that question is a mere matter of numbers. Providing that feature of "Mormonism" disappeared, it would doubtless be treated similarly to any other system of religion.

Elder N.—There appears to be a determination of that kind on the part of the government. We have, however, unqualified confidence in the ultimate success of what we conceive to be right. But the people who emigrate to Utah have formed no polygamic marital connections, probably have not the slightest idea of entering upon that relation, besides the certainty that great numbers of them never will. Therefore they are neither lawless in point of fact nor intention. Consequently we cannot but view any attempt to stop them going to Utah as unwarranted by law, right or precedent. Such action would necessarily have to be founded upon the frail basis of a supposition regarding the possible intention of the parties against whom it would be directed.

Some general conversation ensued, in which Elder Nicholson alluded to the misrepresentation to which the Saints were subjected, and which was the cause of much misunderstanding in reference to their true character. Mr. Ramsden stated here that he had dealt, as shipping agent, with our people for nearly twenty years. He had met, in business and otherwise, with a very large number of the elders, and other members of the community. After this lengthened experience he was prepared to say that a more honorable, truthful, honest and straightforward class of persons he had never met with. So far as he was personally concerned he had found no exceptions. His actual experience had been contrary to expectations, for previously he had heard many statements concerning them, that were derogatory to their character.

Elder N.—Supposing you learned that a party of our people were about to leave this port, what course would you take, as directed in your instructions?

Con.—I should acquaint the Legation at London, that the British authorities might be asked to interfere with the departure of the company. I should also duplicate the information to the Secretary of State, of the United States.

Elder N.—In the event of a refusal of the British authorities to act, do you think the United States Government would prevent the people from landing at New York.

Con.—No. The mere supposition of such action is unreasonable. There is no existing law that would warrant such a course. Had a competent law existed the collectors at the ports of the United States would have, in all probability, been notified to prevent the landing of "Mormons." The absence of such instructions appears to indicate that an appeal for the interference of foreign governments is a prelude to asking Congress, providing the appeal fail, to pass a law by which the desired object could be accomplished. Of course, I desire it to be understood that I am now merely expressing my personal and private views.

Mr. Ramsden.—Besides it would be a great hardship to shippers, and very unreasonable to stop the landing of passengers on the other side without first giving the shippers due notice of the intended action.

Elder N.—You think then, that before the United States Government would take so marked a step as to stop the landing of our people in their ports, they would first give notice of their intention?

Con.—I certainly do.

By courtesy of the gentlemanly Consul, Elder Nicholson was enabled to peruse the official letter of instructions, the substance of which has already been published. Whether or not the government may purpose stopping the landing of our people in the ports of the United States, the circular, at least, makes no allusion to the existence of an intention of that nature.

The foregoing, although perhaps not in the exact form of language used on the occasion, embodies, in brief, the leading features of the conversation during the interview described.

RELEASES AND APPOINTMENTS.

RELEASES.

The following elders are released to return home to Utah, October 18th, 1879:

Joseph Bull, from laboring in the printing department of the MILLENNIAL STAR office.

Walter J. Lewis, from laboring in the printing department of the MILLENNIAL STAR office and being traveling elder in the Liverpool Conference.

William Bramall, from being President of the Nottingham Conference.

Andrew Watson, from being President of the Dundee Conference.

Thomas F. Howells, from being President of the Norwich Conference.

William Ball, from being traveling elder in the London Conference.

George Openshaw, from being traveling elder in the Manchester Conference.

George Meldrum, from being traveling elder in Shetland Island, of the Dundee Conference.

APPOINTMENTS.

David C. Dunbar, late traveling elder in the Nottingham Conference, is appointed to succeed William Bramall, in the presidency of that Conference.

Henry Walsh, recently appointed a traveling elder in the Birmingham Conference, is appointed to succeed Thomas F. Howells, in the presidency of Norwich Conference.

Andrew Ferguson, late traveling elder in the Dundee Conference, is appointed to succeed Andrew Watson, in the presidency of that Conference.

W. B. Parkinson, late traveling elder in the Sheffield Conference, is appointed a traveling elder in the Leeds Conference, to labor under the direction of Elder Isaac Smith.

E. B. Snow is appointed a traveling elder in the Sheffield Conference, to labor under the direction of Elder George R. Emery.

WILLIAM BUDGE. } *President of the Church of Jesus Christ of Latter-day Saints, in the British Isles and adjacent countries.*

ARRIVED HOME.—Elder Orson Pratt arrived safely in Salt Lake City, from England, on the evening of Sept. 2nd. He was in good health.

NOTTINGHAM CONFERENCE.—A Conference will be held in the Assembly Rooms, Low Pavement, Nottingham, on Sunday, October 12th, 1879. Services will begin at 10 a. m. and 2.30 and 6.30 p. m. President Budge will be present; also other elders from Utah.

ARRIVAL AT NEW YORK.—By courtesy of Mr. Ramsden, agent of Guion & Co., we learn that the S. S. *Wyoming*, which left Liverpool on Saturday, Sep. 6th, with a company of Saints on board, arrived safely at New York on Monday, Sep. 15th, at 8 p. m. The company were all well.

ABSTRACT OF CORRESPONDENCE.

SHETLAND ISLAND.—Elder George Meldrum wrote from that northern part on Aug. 28th. He had labored there a little over five months, having succeeded Elder Hugh Findlay in that field. He had labored with much diligence and perseverance in preaching the Gospel, but none had been baptized by him. He made many friends, however, and speaks of the people as being very honest, but bound by their traditions. Elder Meldrum purposed leaving Shetland on the 1st of September for Aberdeen and intends visiting scattered families of Saints on his way between those two points, so far as he would be able so to do.

PASSING EVENTS.

"Recently Dr. Talmage, the sensational American preacher, lectured in Burnley on "Big Blunders." There will be, it is estimated, a loss of at least £50 on the lecture, Dr. Talmage's engagement being for £100. The lecture

was got up by a number of workingmen in aid of a new United Free Chapel, and Mr. Leonard Clement (Congregationalist) appealed to the Lecturer to consider the position of these workingmen whose zeal had exceeded their discretion. The Doctor said he had lectured according to engagement, and as to finances he had nothing to do with that. The appeal and the reply were given before the whole audience."

Dr. Talmage is a pious fraud, with whom, in his lecturing and preaching the production of general good is evidently not a consideration. With him it is a matter of money. He has on several occasions indulged in splenetic animadversions upon the "Mormons." If he would follow the generally self-denying course of the elders of this Church, he would not be truthfully open to the charge of hollow hypocrisy, as he now is. The fact that such as he can make a ripple upon the popular waters is an evidence that the people are ready to follow almost any kind of delusive phantasmagoria.

CAPTURE OF CETYWAYO.—The Zulu King was captured on the north-eastern extremity of Zululand, on the 28th of August. He was conveyed to the British camp by Major Richard Marter.

DARK CLOUDS.—The *Christian Globe* publishes the following:

"This has been a terrible and unexampled year for storms and floods. Hardly a country, or one might say a town, of any importance, has escaped. Letters from St. Petersburg give details of the great storm and floods which took place there last Friday. At 11 a. m. alarm guns were fired to notify the inhabitants that the Neva and the canals were rising fast. A number of the houses in the low-lying quarter of Galernaja were soon under water, and there was a great destruction of property. What the water spared was destroyed by the wind, which unroofed a number of houses, and blew down trees by hundreds. At 7 p. m. the wind suddenly abated, and the water almost immediately subsided, leaving behind it a scene of wreck such as St. Petersburg has not witnessed since the great storm of 1825. There does not appear to have been any loss of life."

"But dark clouds of a different nature still hover ominously on the horizon of Russia, portending mischief more disastrous than atmospheric disturbances. The following extract from an address, issued and secretly circulated by the twenty-eight Odessa Nihilists, is not calculated to ease the troubled mind of the Czar:—'Friends and companions! Our trial—the trial of the Social-Revolutionary Russian Party—is now ended. The so-called 'judgment' has been finally undersigned, and the authorities have now merely to send us who are sentenced to hard labor in the Siberian mines to our destination. We declare that no kind of chastisement or favor will be able to bate one jot of our attachment to the Russian Revolutionary Party. We remain now, as hitherto, foes of the system prevailing in Russia to her ruin—a system which, in repect to economies, makes the national labor minister to dishonest idlers, and which, politically, leaves every citizen's property, liberty, life, and honor at the mercy of individuals guided only by their own will.'"

It is impossible to estimate the value of tact in the household, even when exercised only by a single member, but, where all share in it and use it for the general good, there will be some of the most exquisite pleasures of home life.

CORRESPONDENCE.

MORE ADDITIONS BY BAPTISM.

Newcastle-on-Tyne, Sept. 3rd, 1879.
President Wm. Budge.

Dear Brother,—We are going along well in this Conference, considering the times, and the almost universal opposition to the work of God. I re-recently baptized five persons in Blaydon Burn. On Friday last, I baptized a new convert, by the honored name of Joseph Smith, and rebaptized three others, all adults. To-day I heard from Elder Garbett, of Middlebrough, that they, last week, baptized four new converts, all adults, with good prospects for more.

I am well supported in the work of the Lord by my brethren, the traveling elders, George Watson, John Boyden and C. L. French. The latter is quite a youth, whose diligence and zeal, coupled with a kindly disposition, makes him a worthy representative of the young men of Utah, who are preparing themselves for the great work of the future, which the Lord has designed.

Your Brother in the Gospel,
GEORGE CRANE.

DESTRUCTIVE STORMS—BAPTISMS AND PROSPECTS FOR MORE.

Ashburnham, Sussex.
Sept. 9th, 1879.

President Wm. Budge.

Dear Brother,—In company with Brother B. S. Young, I left London on the 2nd of August, for a tour of Berks and Wiltshire and found the Saints striving to do their duties, but having the general hard times to contend with.

We arrived at Surbiton-on-Thames the first night out, and were in the midst of the late devastating storm that swept over the country. Great damage was done to glass, flowers, shrubbery and the like, as well as grain. Hail stones felt measuring five inches in circumference. Truly the Lord is speaking by the voice of thundering and lightning, and great hail, and men's hearts are beginning to fail them for fear and for looking after those things which are coming on the earth. Distress and famine stare the poor in the face and there seems, so far as the wisdom of man is concerned, no escape. Would that they could see the "Means of Escape" that we have to offer them! The Thames is higher this year than it has ever been within the recollection of the oldest inhabitant at this time of the year. The country and roads were so much flooded in some places, that we were under the necessity of taking train.

While on our way out we paid a visit to Hampton Court, which is of great interest, it being a grand gallery of paintings, and also because it was founded by Cardinal Woolsey.

The late article on "Mormon" Emigration has done some good by arousing a spirit of inquiry, and we held some very good meetings and succeeded in baptizing eight persons. There is a prospect of a few more in that district. The Saints were feeling well, nothing daunted at the reports from home.

I am at present with Brother G. S. Grant, in the South Coast District, where there seems to be a lively interest manifested, and we will soon baptize eleven, who have made application.

There is some opposition from the Christian (?) ministers, who tremble for the *safety* of their flocks. These cry delusion, and malign the characters of men whose pure, blameless lives are a reproach to their own corrupt practices.

"Truth is mighty and will prevail."

With regards to the brethren in the office, I remain

Your Brother in the Gospel,
M. SNOW.

Leeds, Sept. 10th, 1879.

President Wm. Budge.

Dear Brother—On receiving my appointment to labor in this Conference I wrote you that, on account of Brother Emery and I having made appointments to preach in several places in the Doncaster District, I would not be able to get to Leeds before the follow-